بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

The Dalail of the Barailwis

Compiled by Ali Hassan Khan

Part two: the most often quoted Dalail by the Barailwis on the topic of Hazir Nazir (the claim that the Prophet (saw) is present everywhere and watches everything).

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Fihrist

Note: most of the quotes have been taken from the book "Ankhon ki thandak" and "Tafrih Al-Khawatir" of Muhammad Sarfraz Khan Safdar.

First Daleel:

Allah (Ta'ala) said:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ

"**And (remember) the day when we shall raise up from every nation a witness against them from amongst themselves. And we shall bring you (O Muhammad (saw)) as a witness against these.** (An-Nahl : 89)

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ ﴿١٤٣﴾

"**Thus we have made you a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you**." (Al-Baqarah : 143)

Barailwis such as Ahmad Yar Khan Al-Gujrati in his "Ja Al-Haqq" use the word "Saheed " and "Sahid" used in may verses of the Quran to say that the Prophet (saw) is omnipresent and watching all matters (Hazir Nazir), and this because he will be a witness against the people and the witness has to watch their matters.

Answer: First, we can see that in these verses the whole community has been declared as a witness over mankind, so would it mean that everyone is Hazir and Nazir?

It is written in "Tafsir Al-Qurtubi", translation Aisha Bewley, Surah Al-Baqarah verse 143, words of the Quran in bold:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

“In this way We have made you a middlemost community

As the Ka`ba is in the middle of the earth, so We made you a middlemost nation, meaning that we made you inferior to the Prophets but superior to other communities. The word "wasat” (middlemost) implies being just and balanced. The basis of this is the expression: "The most praised of things is the middlemost of them." The middle part of a valley is the best place in it and has the most plants and water. The middle avoids excess and falling short and is praiseworthy, so this community does not go to excess in elevating their Prophet nor fall short as the Jews do in respect of their Prophets. In a hadith we find, "The best of matters is the middlemost of them." 'Ali said, "You must take the middle way. The high descend to it and the low rise to it." Someone who is from the middlemost of his people is one of the best of them.

so that you may act as witnesses against mankind

This is referring to the Gathering, when the Prophets are joined with their nations, as is established in the Sahih al-Bukhari when Abu Said al-Khudri reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Nuh will be summoned on the Day of Rising and he will say, 'At your service and obedience, 0 Lord!' Allah will say, 'Did you convey it?' He will say, 'Yes.' It will be said to his community, 'Did he convey it to you?' They will say, 'No warner came to us.' Allah will ask `Who will then testify on your behalf?' He will say, 'Muhammad and his community.' They will testify that he conveyed it."

`Ubada ibn as-Samit said that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, "My Community was given three things which no other Prophets were given. Whenever Allah sent a Prophet, He said to him, 'Call on Me and I will answer you.' He said to this Community, 'All of you call on Me and I will answer you.' When He sent a Prophet, He said to him, 'I have not imposed any hardship on you in the din.' He said to this Community,

'I have not imposed any hardship on any of you in the din.' When He sent a Prophet, He made him a witness against his people but He made this Community witnesses against the whole of mankind." (al-Tirmidhi)

Our scholars say that, in His Book, our Lord has informed us of the preference He has given us by describing us as just and by entrusting us with the important task of bearing witness against all creation. He has given us the first place even if we are the last in time; as the Prophet said, "We are the first who came last." This is also evidence that only the just may be witnesses, which will be discussed later.

This ayat also contains evidence for the soundness of the consensus of the community and the obligation to judge by it because they have been considered just enough to testify against all mankind. Every generation is a witness for those who come after them. The position of the Companions is evidence and testimony for the Tabi'un and that of the Tabi'un for those after them. Since the community have been made witnesses, it is mandatory to accept what they say." End of Al-Qurtubi's words

So Barailwis' evidence for the Prophet (saw) being a witness is annihilated, as the whole of the community has been declared as a witness against previous communities.

Second, a verse in the Quran clearly says that the Prophet (saw) was not a witness of previous events. It is written in "Tafsir Al-Jalalayn" Eng. Tran. Of A. Bewley, p 840, Surah Al-Qasas Ayat 44-46:

وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾
وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ
تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا

وَلَٰكِن رَّحۡمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوۡمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبۡلِكَ لَعَلَّهُمۡ يَتَذَكَّرُونَ ﴿٤٦﴾

"**You**, Muhammad, **were not on the western side** of the mountain or the valley **when We gave Musa the command:** the Message to Pharaoh and his people. **You were not a WITNESS** so that you could know it.

Yet We produced further generations after Musa, **and ages passed —** so they forgot their contract with Allah, many knowledges disappeared, and Revelation ceased. Therefore We brought you as a Messenger and revealed to You the news of Musa and others. **Nor did you live among the people of Madyan and recite Our Signs to them,** enabling you to learn their story and report it, **yet We have sent you news** of **them.** We sent the Message to you with news of those who went before.

Nor were you on the side of **the Mount when We called** Musa to take hold of the Book with vigour; **yet it is a mercy from your Lord** that He sent you **so that you may warn a people** (the people of Makka**) to whom no warner came before, so that perhaps they will pay heed."**

Comment: Here, the Quran clearly tells that the Prophet (saw) **WAS NOT A WITNESS** to the story of Musa when Allah spoke to Musa on Mount Tur. And it is mentioned in "Al-Jalalayn" that the Prophet (saw) was not a witness to this event so that he could know it.

Second Daleel:

Allah (Ta'ala) said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ يَرُدُّوكُم بَعۡدَ إِيمَٰنِكُمۡ كَٰفِرِينَ ﴿١٠٠﴾ وَكَيۡفَ تَكۡفُرُونَ وَأَنتُمۡ تُتۡلَىٰ عَلَيۡكُمۡ ءَايَٰتُ ٱللَّهِ وَفِيكُمۡ رَسُولُهُۥۗ وَمَن يَعۡتَصِم بِٱللَّهِ فَقَدۡ هُدِيَ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ﴿١٠١﴾

"O you who believe, if you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! And How would you disbelieve, while unto you are recited the Verses of Allah, and among you is his Messenger (Muhammad)? And whoever holds firmly to Allah, (i.e. follows Islam Allah's religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a right path." (Ale Imran : 100-101)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ﴿٦﴾ وَٱعۡلَمُوٓاْ أَنَّ فِيكُمۡ رَسُولَ ٱللَّهِۚ لَوۡ يُطِيعُكُمۡ فِي كَثِيرٖ مِّنَ ٱلۡأَمۡرِ لَعَنِتُّمۡ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ وَكَرَّهَ إِلَيۡكُمُ ٱلۡكُفۡرَ وَٱلۡفُسُوقَ وَٱلۡعِصۡيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ﴿٧﴾

"O you who believe, if a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. And know that, among you there is the Messenger of Allah (saw). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and his Messenger (saw)) hateful to you. These are the rightly guided ones." (Al-Hujurat : 6-7)

Barailwis such as Ahmad Yar Khan claimed that the verse "**and among you is his Messenger (Muhammad)**" and the verse "**among you there is the Messenger of Allah (saw)**" means that the Prophet (saw) is among all the Muslims, even those coming after him, so he is Hazir and Nazir.

Answer: The people addressed in these verses are the Companions, as the Prophet (saw) was present among them.

Hafiz ibn Kathir wrote in his Tafsir about the first verse, Eng. Tran. Darussalam:

> "Meaning disbelief is far from touching you, since the Ayat of Allah are being sent down on His Messenger (saw) day and night, and he recites and conveys them to you."

So the Prophet (saw) recited and conveyed the verses of Allah to his companions, so it makes it clear that this verse concerns the companions, meaning that the Prophet (saw) is among them.

Hafiz ibn Kathir wrote about second verse, tran. Darussalam:

> "Know that among you is the Messenger of Allah (saw). Therefore honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own."

So this explanation makes it clear that the Prophet (saw) being among them means that his opinions in such matters are more complete than theirs. This speech is clearly addressed to the companions and they were told to refer such matters to the Prophet (saw). Could it mean that the Prophet (saw) is among is community and whenever such problems occur, they should refer their matters to him?

It is written about this verse in Tafsir Al-Jalalayn, Eng. Tran. Bewley, p 1108:

“**Know that the Messenger of Allah is among you**. Do not give false reports, because Allah will inform him of the matter. **If he were to obey in many things** which you tell him which are different from the truth of the matter, **you would suffer for it** by incurring the sin of its consequence.”

So this explanation makes it clear that this speech is addressed to those living at the time of the Prophet (saw), and that they should not give false reports to the Prophet (saw) as Allah will inform him by revelation. If the meaning was that the Prophet (saw) is present in the community after his death, how can one report something to the Prophet (saw) and he (saw) could decide something based on these reports?

Also this verse of Surah Al-Hujurat refutes the creed of the Barailwis as it tells the Companions that they should verify and scrutinize the reports of the evil person, else they might do things out of ignorance that they will regret. So it denies knowledge of the Unseen from the Companions about which this verse was revealed, while the Barailwis claim that the companions know the Unseen and even Abdul Qadir AL-Jilani knows Al-Lawh Al-Mahfuz (the preserved tablets)!

A similar verse mentions the presence of the Prophet (saw) among his companions:

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمۡ وَأَنتَ فِيهِمۡۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمۡ وَهُمۡ يَسۡتَغۡفِرُونَ ﴿٣٣﴾

“**And Allah would not punish them while you (Muhammad (saw)) are amongst them, nor will He punish them while they seek (Allah's) forgiveness**.” (Al-Anfal : 33)

Hafiz ibn Kathir wrote in his “Tafsir” about this verse, Eng. Tran. Darussalam:

“Ibn ‘Abbas commented: “They had two safety shelters: the Prophet (saw) and their seeking forgiveness (from Allah). The Prophet (saw) went away, and only seeking forgiveness remained.” At-Tirmidhi recorded that Abu Musa said that

> the Messenger of Allah (saw) said, “Allah sent down to me two safe shelters for the benefit of my Ummah: “**And Allah would not punish them while you are amongst them, nor will He punish them while they seek (Allah's) forgiveness**.” (Al-Anfal : 33), when I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.”

So this explanation of ibn Kathir makes it clear that after the Prophet’s death, the safety of the Prophet (saw) being among them does not exist anymore, so whenever Allah mentions that the Prophet (saw) is among them, it means those living during his lifetime and it is not for those coming after him.

Third Daleel

Allah (Ta'ala) said:

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

"**Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He who gives life and causes death." He said, "I give life and cause death." Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; Then cause it you to rise from the west." so the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers, etc.).**" (Al-Baqarah : 258)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝١

"**Have you (O Muhammad (saw)) not seen how your Lord dealt with the owners of the elephant?** [the elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah]" (Al-Fil: 1)

Barailwi books such as "Ja Al-Haqq" claim that the word "Have you not seen" indicate that the Prophet (saw) saw these events, and it is a proof that he is Hazir and Nazir.

Answer: Al-Qurtubi wrote in his "Tafsir" about the first verse, Eng. Tran. Bewley p 664:

"**What about the one who argued with Ibrahim about his Lord**…"

> “The expression “what about?” (a lam tara) literally means “Have you seen?” and is frequently used in Arabic to introduce something surprising or astonishing. The “one” referred to in the ayat is generally taken to be Nimrod…”

So one can see that this expression “Have you seen” is not used in its literal meaning, rather it is to introduce something surprising and astonishing. And all the scholars of Tafsir said similarly, that is why Barailwis are not able to quote any scholar who said in his “Tafsir” that “Have you seen” means that the Prophet (saw) actually saw these events.

It is mentioned in “Al-Jalalayn” about the second verse, Eng. Tran. Bewley:

> “**Do you not see what your Lord did with the companions of the elephant?”** This is a question which implies wonder”

So this question is to imply wonder, and this question does not mean that the Prophet (saw) actually saw these events.

Al-Qurtubi wrote in his “Tafsir”:

الأولى: قوله تعالى: { أَلَمْ تَرَ } أي ألم تُخْبَر. وقيل: أَلَمْ تَعْلَم. وقال ابن عباس: أَلَمْ تسمع؟

> “Have you not seen” meaning: were you not informed? It has been said: Don’t you know? Ibn ‘Abbas said: “Did you not hear about?”

An-Nasafi wrote in his “Tafsir”:

والمعنى إنك رأيت آثار صنع الله بالحبشة وسمعت الأخبار به متواتراً فقامت لك مقام المشاهدة

“The meaning is: you have seen the results of Allah’s dealing with the Ethiopian and you heard the news about it in a Mutawatir way (abundant ways), and this is similar of being witness”

So for An-Nasafi, the Prophet (saw) heard the news of this event in a Mutawatir way, and this is similar to being witness of these events.

Al-Baydawi said:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ } الخطاب للرسول صلى الله عليه وسلم، وهو وإن لم } يشهد تلك الوقعة لكن شاهد آثارها وسمع بالتواتر أخبارها فكأنه رآها،

"This speech is addressed to the Messenger (saw), and even if he did not witnessed this event, but he witnessed the consequences and heard its news in a Mutawatir way, so it is as if he saw it."

Ar-Razi wrote:

الأول: لم قال: { أَلَمْ تَرَ } مع أن هذه الواقعة وقعت قبل المبعث بزمان طويل؟ الجواب: المراد من الرؤية العلم والتذكير، وهو إشارة إلى أن الخبر به متواتر فكان العلم الحاصل به ضرورياً مساوياً في القوة والجلاء للرؤية،

"Why did He say: "**Have you not seen**" when this event occurred a long time before his sending? The Answer is: what is intended is seeing with knowledge and remembrance, and this is an indication towards the fact that the news about it are Mutawatir, so the knowledge obtained from them is certain (Dharuri) and similar in strength and clarity to the vision."

Can the Barailwis quote one scholar who said that this verse or similar verses mean that the Prophet (saw) saw such events and was a witness of these events?

Allah (Ta'ala) said:

أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّـٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا
ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَـٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَـٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ
بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٦﴾

"**Have they not seen how many a generation before them we have destroyed whom we had established on the earth such as we have not established you? And we poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet we destroyed them for their sins, and created after them other generations**." (Al-An'am : 6)

And this verse without any doubt is addressed to the disbelievers, so if "Have they not seen" was to mean that they saw all these events, it would mean that the disbelievers witnessed all these past events and were Hazir and Nazir. Can the Barailwis say such?

The verse before this one is:

فَقَدْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنۢبَـٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٥﴾

"**Indeed, they rejected the Truth (the Qur'ân and Muhammad (saw)) when it came to them, but there will come to them the news of that (the torment) which they used to mock at**."

So the disbelievers are addressed in this speech and they are told: **"Have they not seen how many a generation before them we have destroyed"** while they did not see these generations being destroyed and were not witnesses of these events.

Fourth Daleel

Allah (Ta'ala) said:

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾

"**They (the hypocrites) will present their excuses to you, when you return to them. Say (O Muhammad (saw)) "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and his Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do**." (At-Tawbah : 94)

Different Barailwi books such as "Miqyas" and "Taskeen Al-Khawatir" claim that this verse proves that the Prophet (saw) will see the actions of these people, so he is Hazir and Nazir

Answer: Hafiz ibn Kathir said in the Tafsir of this verse, Eng. Tran. Darussalam:

> ""**Allah and His Messenger will observe your deeds**" your actions will be made public to people in this life"

So Ibn Kathir clarified that the Messenger of Allah (saw) will observe the public actions of these hypocrites, and not their hidden actions. And the actions of these hypocrites will be made public to the people in this life, so everyone will see their actions. That is in another verse, Allah (Ta'ala) said:

وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَـٰلِمِ ٱلْغَيْبِ وَٱلشَّهَـٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

“**And say (O Muhammad (saw)): "Do deeds! Allah will see your deeds, and (so will) his Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do**."” (At-Tawbah : 105)

Here in this verse, it is clearly said that the Prophet (saw) and the believers will see the actions of these hypocrites, meaning that their actions will be made public and everyone will see them.

Will the Barailwis say that any believer is Hazir and Nazir, as they will also see the actions of these hypocrites?

About the second verse, Hafiz ibn Kathir wrote, Eng. Tran. Darussalam:

> “Mujahid said that this Ayah carries a warning from Allah to those who defy His orders. Their deeds will be shown to Allah, Blessed and Most Honored, and to the Messenger (saw) and the believers. This will certainly occur on the Day of Resurrection, just as Allah said: “**That day shall you be brought to judgment, not a secret of you will be hidden**” (69 : 18)…Allah might also expose some deeds to the people in this life. Al-Bukhari said that ‘Aishah said, “If the good deeds of a Muslim person please you, then say: “**"Do deeds! Allah will see your deeds, and (so will) his Messenger and the believers.”**

So here ibn Kathir said that this verse might be about the time of the resurrection and that people will see the actions of these hypocrites at that time, but also some of the actions of these hypocrites can be exposed in this world, so they will see the apparent actions of these hypocrites showing their hypocrisy. So there is no proof in it for the Barailwis in these verses, rather they are against them. Indeed, the first verse says: “**Allah has already informed us of the news concerning you”** and if the Prophet (saw) was Hazir Nazir and knew Ghayb, why would he need to be informed about them by Allah? So the Prophet (saw) refused their excuses because Allah informed him of the news concerning them,

and this denies the Prophet (saw) knowing it before Allah’s information.

Fifth Daleel

Allah (Ta'ala) said:

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧

"**And we have sent you (O Muhammad (saw)) not but as a mercy for the universe**." (Al-Anbiya : 107)

وَرَحۡمَتِي وَسِعَتۡ كُلَّ شَيۡءٖۚ

"**And My mercy embraces all things**" (A'raf : 156)

Barailwis claim that this verse proves that the Prophet (saw) is Hazir and Nazir, as he has been sent as a mercy for the universe and the mercy of Allah embraces all things.

Answer: there is no link between the Prophet (saw) being a mercy for the universe and him being Hazir Nazir. Indeed the sending of the Prophet (saw), his teachings, the laws he brought and other similar matters constitute a mercy to the worlds.

An-Nasafi said:

{ لّلْعَلَمِينَ } لأنه جاء بما يسعدهم إن اتبعوه ومن لم يتبع فإنما أتى من نفسه حيث ضيع نصيبه منها.

> ""For the Universe" because he came with what will bring them happiness if they follow him, and the one who does not follow him, then it is only from his own self that he wasted his share of it"

Al-Baydawi said:

> ""As a mercy for the universe" because what he was sent with is the cause that will bring happiness to them and will cause the welfare of their living"

وَمَا أَرْسَلْنَكَ إِلاَّ رَحْمَةً لِّلْعَلَمِينَ } لأن ما بعثت به سبب لإسعادهم وموجب لصلاح معاشهم }
ومعادهم

Al-Baghawi said:

> "Ibn Zayd said: meaning a mercy to the believers, so he is mercy for them. Ibn 'Abbas said: it is general for those who believe and those who do not believe, the one who believes, it is a mercy for him in this world and in the hereafter, and for the one who does not believe, he is a mercy for him in this world by delaying the punishment for them and removing the possibility of disfiguration, swallowing from the earth and eradication."

وَمَآ أَرْسَلْنَكَ إِلاَّ رَحْمَةً لِّلْعَلَمِينَ } ، قال ابن زيد: يعني رحمة للمؤمنين خاصة فهو رحمة لهم. }
وقال ابن عباس: هو عام في حق من آمن ومن لم يؤمن فمن آمن فهو رحمةٌ له في الدنيا والآخرة، ومن لم يؤمن فهو رحمة له في الدنيا بتأخير العذاب عنهم ورفع المسخ والخسف والاستئصال عنهم

Al-Qurtubi said:

> "Sa'id ibn Jubayr said from ibn 'Abbas: Muhammad (saw) is a mercy for all the people, those who believe in him and declare him to be truthful will find happiness, and those who do not believe in him will be safe from the punishments that reached the previous communities such as swallowing from the earth and drowning. Ibn Zayd said: He intended by the universe the believers in particular."

قوله تعالى: { وَمَآ أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِّلْعَالَمِينَ } قال سعيد بن جبير عن ابن عباس قال: كان محمد صلى الله عليه وسلم رحمة لجميع الناس فمن آمن به وصدّق به سعد، ومن لم يؤمن به سلِم مما لحق الأمم من الخسف والغرق. وقال ابن زيد: أراد بالعالمين المؤمنين خاصة.

So one can see from the explanation of the scholars that the Prophet (saw) being a mercy is because of what he brought, and those who follow what he brought will find happiness in this world and the hereafter. None of these scholars said that the

Prophet (saw) is present everywhere because he is a mercy for the universe. Barailwis' explanation is nothing but a far fetched distortion of the meaning of the Quran.

Sixth Daleel

It is mention in Sahih Al-Bukhari and Muslim that the angels in the grave will ask the dead person: “What did you use to say about this man (haza Ar-Rajul)?” As for the believer he replies: I attest that he is His servant and His Messenger.”

The Barailwis such as in the books “Miqiyas” and “Ja Al-Haqq” say that the Prophet (saw) is present in all the graves as the word “haza” is an indication towards someone close, and if thousands of people die at the same time, they will be asked at the same time, so the Prophet (saw) must be present in all the graves at the same times.

Answer: The word “This man” (Haza Ar-Rajul) is not always used for someone who is physically present and close. For instance in the Hadith in the two Sahih in which Abu Sufyan spoke to Heracles, Heracles said: “Who is closer in relation to this man (Haza Ar-Rajul)”…”I am asking about this man (haza Ar-Rajul”) and Heracles did not believe in Hazir Nazir, yet he used these words to refer to someone who is absent.

Likewise another polytheist woman said in “Sahih Al-Bukhari”: “I met two people and they went with me to this man (haza Ar-Rajul) who people call as “As-Sabi” (Sabean, meaning having no religion)”

So Heracles and this woman when speaking about the Prophet (saw) referred him to as “this man” (haza Ar-Rajul) and they referred to someone who was not present when they uttered such a speech.

It is narrated in the two Sahih that Abu Zar Al-Ghifari, when he was not a Muslim and heard about the Prophet (saw), he sent his brother to Makkah to inquire about the Prophet (saw), and he told him: “Go to this valley and inform me about the condition of this man (haza Ar-Rajul)”

So Abu Zar when he was a disbeliever said “Haza Ar-Rajul” for someone who is not present.

It is narrated in Sahih Al-Bukhari that when ‘Amr ibn Salamah was not a Muslim, he was asking the people about the Prophet (saw) saying: “What is the behaviour of this man (haza Ar-Rajul)?”

In Sahih Muslim, it is mentioned that when the Jews came to know that the Prophet (saw) allowed everything with the woman who has menstruation except intercourse, they said: “What does this man (haza Ar-Rajul) want?”

So the Jews referred to the Prophet (saw) by saying “haza Ar-Rajul” and the Prophet (saw) was not present.

And there are many similar Ahadith in which disbelievers referred to the Prophet (saw) as “this man” (haza Ar-Rajul” and the Prophet (saw) was not present there.

So when the word “this man” (haza Ar-Rajul) can be used for someone absent, then this is the meaning intended in these Ahadith in which the angels asked the dead person. As-Suyuti wrote in his “Sharh As-Sudur”:

> “He (Hafiz ibn Hajar) was asked: does some unveiling (kashf) occur for him (the dead person) so he can see the Prophet (saw)? He replied: this is not mentioned in any Hadith, this is only claimed by some people who have no other proof to rely upon except the saying “this man (haza Ar-Rajul)”, and there is no proof in it as it is an indication (isharah) to the one who is present in the mind”

So according to this explanation, the saying “this man” points here towards someone who is physically absent but present in the mind. And this is strengthened by many narrations such as the Hadith of Al-Hakim in his “Al-Mustadrak”, which he declared to be authentic and Az-Zahabi agreed to it:

> “It will be said to him: what did you say about this man that was present among you and what do you affirm about him? He will say: which man? They will say: the man that was among you. He will not guess who it is and they will say:

> Muhammad. He will say: I heard the people something so I said as they said."

So this Hadith makes it clear that the dead person will not physically see the Prophet (saw), but he will be asked about someone that was present among them and someone present in their minds. There are other similar authentic narrations by Al-Bayhaqi, ibn Hibban, ibn Munzir, ibn Jarir and ibn Abi Shaybah.

Furthermore, it is narrated in many authentic Ahadith that some people died and were buried and the Prophet (saw) was informed later, so he blamed them for not informing him about their death and asked where their graves where, showing that he does not know what happens in the graves.

It is narrated in the two Sahih from Abu Hurayrah that someone who was cleaning the mosque at the time of the Prophet (saw) passed away during the night and the companions buried him without informing the Prophet (saw). Some time after the Prophet (saw) inquired about this person and the companions replied that he died and they buried him. The Prophet (saw) said:

> "Why did you not inform me about this? Indicate me where his grave is?"

Then the Sahabah showed him his grave and he prayed for him.

So if the Prophet (saw) was to present in the grave when the angels question the dead person, would he not know that this person died and where his grave is?

It is narrated in "Muwatta" of Imam Malik that a woman became sick, and the Prophet (saw) said: if she dies, inform me so I will perform her funeral prayer. She died during the night and the companions buried her without informing him and he was unaware of her death. In the morning, some companions informed the Prophet (saw) about the woman's death, and the Prophet (saw) said:

> "Didn't I tell you to inform me about it?"

The companions gave the excuse that it happened during the night and he was resting, so they felt it inappropriate to wake him up. So he went to her grave and prayed for her.

It is narrated in "Sunnan An-Nasa'i", "Sunnan ibn Majah", "Musnad Ahmad" and others from Zayd ibn Thabit that the Prophet (saw) went out with some companions and he saw a recent grave, he said: "whose grave is this?" They replied: "the slave girl of Bani so and so" and the Prophet (saw) recognised her, and he prayed Janazah on her grave. The companions said that the Prophet (saw) was fasting and resting, that is why they did not inform him about her funeral prayer. The Prophet (saw) said:

> "As long as I am among you, none dies among you except that you should inform me about him."

So all of these Ahadith show that the Prophet (saw) is not present in all the graves and he is not Hazir and Nazir.

Seventh Daleel

Books such as "Ja Al-Haqq", "Miqiyas Hanfiyat" and "Taskeen Al-Khawatir" claim that the saying in Tashahud: "peace be upon you O Prophet" is a speech addressed to the Prophet (saw), so he is present everywhere.

Answer: The recitation in "Tashahud" is a dialogue that took place between Allah and the Prophet (saw) on the night of the Mi'raj, and Muslims are instructed to recite it as it happened.

Shaykh Abdul Haqq Ad-Dehlawi said in his "Hashiyah Akhbar Al-Akhyar":

> "If someone says that Khitab (address) is to the present and the Prophet (saw) is not present in this place, so what is the meaning of this Khitab? The answer is that these words were said on the night of Mi'raj with this syntax of Khitab, and this remained as such (in the Tashahud) and it was not altered."

Similar is said in many books, that it was a dialogue that occurred during the Mi'raj and it is recited as such, see for instance "Mirqat" of Mulla Ali Qari v 1 p 556, "Bahr Ar-Raiq" of ibn Nujaym v 1 p 324, Shami v 1 p 478.

Many scholars said that we recite the Tashahud with the meaning of invocation and not Khitab (addressing the Prophet (saw)), as one recites the invocation for the dead people when visiting the graves.

> It is written in "Hashiya Tahtawi 'ala Maraqi ul Falah" of Tahtawi (explanation of the book of Shurunbulali Al-Hanafi), in the chapter "Prayer on the funeral" p 341:
>
> "His saying "One should intend the dead with the people in the two salam", then it has been clarified in "Az-Zahiriyah" that the dead should not be intended, and similarly has been said by Qadhi Khan. And in "Johirah": He (ibn Nujaym) said in "Bahr": "This is evident, because the dead is not addressed with the salam, as he is not qualified for Khitab

> (to be addressed)". Some of the nobles said that there is observation upon this, because it is reported that he would send Salam on the people of graves, end of his words ("Johirah"). (Tahtawi:) **But the meaning of it is Du'a (for the dead) and not Khitab (talking to them)**."

In "Dur Al-Muhtar" (vol 1 p 817), Ibn 'Abidin said similarly that the dead is not intended by the Salam.

It is written in "Bahr Ar-Raqa'iq" v 1 p 197:

> "It is written in "Az-Zahiriyah": "The Imam should not intend the dead person in the two Taslimah (salam at the end of the prayer) of the Janazah, rather he should intend the people that are on his right in the first Taslimah and those that are on his left in the second Taslimah." End of his words. (Ibn Nujaym says:) This is apparent because the dead is not addressed with the Salam so one could intend him, as he is not capable of such (meaning of hearing)"

So these scholars have made it clear that the Salam whether when visiting the grave or when doing Janazah is not an address to the dead.

Some scholars said that this "Tashahud" is an address, but to the person present in the heart. Shaykh Al-Islam ibn Taymiyah said in his "Al-Iqtida" p 416: :

> "As for his saying: "O Muhammad", this and similar sayings are calls by which one makes the one called present in the heart, and he addresses him by witnessing him by the heart, as the praying person says: "Peace be upon you O Prophet, and the mercy of Allah and His benediction (As-Salam 'alayka ya Ayuha An-Nabi Wa Rahmatullahi wa Barakatuhu)" and the human being does such a lot, he addresses those he conceives in his mind, even if there is no one outside his mind that listens to this address."

Also it is narrated in "Sunnan An-Nasa'i" and other books from ibn Mas'ud from the Prophet (saw): "Verily, Allah has angels

wandering on the earth who transmit to me the Salam of my community"

This Hadith has been declared authentic by Az-Zahabi, Ibn Khuzaymah, ibn Hibban, Ad-Daraqutni, An-Nawawi, ibn Abdil Hadi and many others. So if the Prophet (saw) was hearing the Salam of the people, what would the need of the angels be to transmit him something he already heard?

Another proof that the companions did not consider this as an address to the Prophet (saw) is that some of them changed the wording of this Tashahud after the Prophet's death.

It is narrated in "Sahih Al-Bukhari" from 'Abdullah ibn Mas'ud that after the death of the Prophet (saw), they would recite: "Peace be on the Prophet (saw) (As-Salam 'ala An-Nabi)" and they would teach such (instead of "As-Salam 'alayka Ya Ayuha Nabi")

And similar was said by ibn 'Umar in "Muwatta" of Malik, "Musnad" of Ahmad and others.

In "Sunnan Al-Kubra", Qasim ibn Muhammad said that 'Aishah would say "As-Salam 'ala Nabi" in the Tashahud and would teach it such.

If these companions intended to address the Prophet (saw), why would they drop this syntax used to address someone? Why would they say: "peace be upon the Prophet (saw)" instead of "peace be upon you O Prophet" if they intended to address the Prophet (saw)?

Eighth Daleel

The Barailwis used as a proof for Hazir Nazir the Hadith in "Sahih Muslim" that the Prophet (saw) said: "Allah levelled the earth for me until I could see its western and eastern parts."

Answer: this occurred during the Mi'raj as a miracle, and this seeing the western and eastern parts occurred after Allah levelled the earth for him, if the Prophet (saw) was Hazir Nazir since the beginning of the creation, why would he need the earth to be levelled to see its eastern and western parts?

So this seeing is used in the past tense (Raytu), so it only happened at this specific time and there is no proof of the continuity of this vision. The Prophet (saw) did not say that Allah kept the earth levelled for him all the time and all the time he can see the different parts of the world.

And there are hundreds of events mentioned in Ahadith that occurred after the night of the Mi'raj showing that the Prophet (saw) did not know what other people were doing. The Prophet (saw) thought that 'Uthman was killed by the people of Makkah before Al-Hudaybiyah, and the Sahabah took the oath under the tree to avenge 'Uthman, and after they came to know that 'Uthman was alive. Many matters happened in Madinah such as the incident of the calumny of Aishah, and the Prophet (saw) did not know the reality of her case. About the case of honey, in which some wives of the Prophet (saw) said that they felt bad odour and the Prophet (saw) made an oath not to eat honey thereafter, and Allah asked the Prophet (saw) why he made something Halal Haram for him in Surah At-Tahrim and the Prophet (saw) was ordered to break his oath. Likewise, the Prophet (saw) judged in some cases like the case of Banu Ubayriq and Allah later revealed that they were guilty and admonished the Prophet (saw)

This small article cannot contain more examples, but there are hundreds of examples showing that the Prophet (saw) after the night of Mi'raj was not Hazir and Nazir, hundreds of cases in which the Prophet (saw) asked his companions what happened in such places, who is going to spy during that battle, what news

came from such places and sometimes the Prophet (saw) would be grieved and angered when hearing that some tribes betrayed him and killed the companions that he sent to them.

Also the Hadith use the Barailwis mentioned seeing the eastern parts of the earth and its western parts, it is for a global vision. The Prophet (saw) did not say that he saw everything that happened in the east and the west, like if a leaf falls from the tree or the movement of an ant for instance, he saw all of this. Someone on a mountain can see a whole city, it does not mean that he sees every small detail, and also what is inside buildings or under the ground.

Ninth Daleel

Ahmad Yar Khan in his "Ja Al-Haqq" claimed that the Qudsi Hadith: "I will become his hearing by which he hears, his vision by which he will see…" means that the servant in the state of Fana (annihilation) sees with sees and listen with the power of Allah, so he can see everything.

Answer: the scholars explained this Hadith as Allah protects the eyes, ears, hands, feet and others of those who strive in extra worship, see Tafsir ibn Kathir v 8 p 77. Allah protects their ears from hearing Haram matters, Allah protects their eyes from seeing Haram maters and so forth.

Hafiz ibn Rajab said in his "Jami Al-Ilm wal Hikam" Eng Tran. Clarke p 629:

> "As for His saying, "When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks" and in some version "and his heart with which he reasons, and his tongue with which he talks", what is meant by these words is that whoever exerts himself to draw closer to Allah by performance of the obligatory acts and moreover with optional extra acts, then He will draw him closer to Him, and make him ascend from the degree of iman to the degree of ihsan so that he will come to worship Allah in presence and in vigilant watchfulness as if he sees Him, and so that his heart will fill with gnosis of Allah…This matter that is in the hearts of the lovers who have been drawn near continues to grow stronger until it fills their hearts, so that nothing other than it remains in their hearts, and so that their limbs can only be put in motion in accordance with what is in their hearts."

So one can see the explanation of Hafiz ibn Rajab, that the servant will reach the state of ihsan and his limbs will move in accordance to the gnosis in his heart, meaning all of his limbs will move in accordance to the shari'ah.

None of the scholars said that this Hadith means said that the servant sees with the power of Allah and he sees everything.

Al-'Ayni said in his "Umdat Al-Qari" about this Hadith:

> "Ad-Dawudi said: all of this is metaphorical, meaning He protects like the servant protects his limbs so he does not fall into the actions leading to destruction. Al-Khattabi said: these are examples and the meaning is, Allah knows best, that He grants Tawfeeq (help) in these actions done by these limbs, and He facilitates the love towards them by protecting his limbs and preventing the occurrence of what Allah (Ta'ala) dislikes such as busying in vain games for examples, looking at what Allah forbade, holding what is not allowed to be taken, walking towards falsehood with his feet. (Also help is granted) by rushing in the answer of his invocation and efforts in supplications…It has been said: I will fulfil his intents as he would reach them with his hearing, seeing, hand and foot by granting him help on his enemies. It has been said: some words are omitted, and the meaning is: I will be the guardian of his hearing by which he hears, he will not hear except what is allowed for him to hear, and guardian of his eyesight similarly and so forth. It has been said: the people of Ittihad (unity of Creator with the creation) claimed that all of this is upon the reality and the Truth (Allah) is identical to the servant, and they justified themselves by the coming of Jibaril (peace be upon him) on the form of Dihiya. They said: he is a spiritual who abandoned his shape and appeared in the appearance of a human, and such is more possible for Allah that He appears in the form of the whole existence (Al-Wujud Al-Kuli) or some of it, exalted and glorified is Allah from what the transgressors attribute to Him."

And Hafiz ibn Hajar also quoted the same scholars and added others, yet none of these scholars said that the slave sees with the attributes of Allah, so he sees everything.

Tenth Daleel

In an authentic Hadith, the Prophet (saw) said to Bilal that he heard his footsteps in paradise, so what specific actions does he do, and Bilal replied that he prays two Rak'ah whenever he performs his ablutions. Some Barailwis claim that when Bilal can be present in the paradise, then why cannot the Prophet (saw) be present everywhere?

Answer: Imam At-Tirmidhi wrote in his "Sunnan": "meaning I saw in a dream that I entered the paradise…this is how some people narrated this Hadith"

So this makes it clear that the Prophet (saw) saw Bilal in paradise in a dream. Also how can one enter the paradise in this world?

Let's even suppose that my Karamat, Bilal entered the paradise, where is the proof that he was at the same time in paradise and on earth, so one can say he is in different places at the same time?

Eleventh Daleel

Some Barailwis quote two Ahadith: one saying that Allah appointed an angel at the grave of the Prophet (saw) and whoever sends Salam on the Prophet (saw) until the resurrection, this angel will listen to it and transmit it to the Prophet (saw). The second Hadith says that whenever a wife misbehaves with her husband, a Hur in paradise listens to it and says: do not bother your husband, he is a guest of yours for few days, in reality he is my husband. These Barailwis claim that when this angel can hear the salam of all the people and this Hur can hear the speech from someone far away, then why cannot the Prophet (saw) hear all the Salam of the people?

Answer: these Ahadith are weak.

The first Hadith has in its Isnad Isma'eel ibn Ibrahim Abu Yahya At-Tamimi. Az-Zahabi said that most of the Muhadith declared him to be weak (Mizan v 1 p 99), Hafiz ibn Hajar said that all the Muhadith weakened him, including Al-Bukhari, At-Tirmidhi, Muslim, An-Nasa'i, Abu Hatim, Ibn Al-Madini, Ad-Daraqutni and others (Tahzib v 1 p 281)

This Hadith also contains ibn Humayri who has been declared as Majhul (unknown) by Hafiz Az-Zahabi in v 2 p 276.

As for the second Hadith, which is narrated by Ibn Majah, its first narrator is 'Abdul Wahhab ibn Dahak. Abu Hatim declared him to be a liar. An-Nasa'i said that he was "Matruk Al-Hadith (abandoned in Hadith), Imam Ad-Daraqutni said: "Munkar Al-Hadith" (rejected in Hadith). Abu Dawud said that he fabricated false narrations, Al-Bauhaqi and Al-'Uaqyli said he was Matruk (Mizan v 2 p 160, Tahzib v 6 p 447)

So one can see the reality of the proofs of these Barailwis

Twelfth Daleel

Allah (Ta'ala) said:

۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

"**Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord**."" (Sajdah : 11)

Barailwis claim that the angel of death is present in many places, so why cannot the Prophet (saw) be Hazir and Nazir?

Answer: Allah (Ta'ala) in another verse ascribed this task to many angels:

حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

"**Until when death approaches one of you, Our messengers take his soul, and they never neglect their duty**." (Al-An'am : 61)

Fakhr Ar-Razi wrote in his "At-Tafsir Al-Kabeer":

> "All entrusted the charge of taking the souls to the angel of death who is the leader (of this task) and he has under him followers and helpers, so taking death was attributed in reality to Allah (Ta'ala) in this verse, and in the second verse to the angel of death because he is the leader (Ra'ees) in this action, and to the other angels because they are the followers of the angel of death, and Allah knows best"

Hafiz ibn Kathir wrote in his "Tafsir":

> "Ibn 'Abbas and many others said that the angel of death has many helpers among the angels"

Ibn Jarir At-Tabari wrote in his "Tafsir":

> “If someone says: is not the angel of death the one who takes the souls, so why is it said: “**Our messengers take his soul”** and messenger is mentioned in a plural form and he (angel of death) is singular and Allah indeed said: ““**Say: "The angel of death, who is set over you, will take your souls.**” It has been said: it is possible that Allah helped the angel of death with helpers from him, and they undertake this under the order of the angel of death, so it would be attributed to him to the angel of death even if it from the action of the helpers of the angel of death because their actions were only performed under his orders, in the same manner as the murder and beating of the helpers of the sultan done by his order is attributed to the sultan even of the sultan did not do it directly and did not do it with his hands. This has been interpreted as such by a group of the people of interpretation.”

He further wrote that ibn ‘Abbas and Ibrahim (An-Nakh’i) said such.

Abu Su’ud Al-Hanafi said in his “Tafsir”:

> “The other messengers who have been conferred this task take his soul, and they are the angel of death and his helpers”

Al-Baydawi wrote in his “Tafsir” about the verse “**Our messengers take his soul”**: “the angel of death and his helpers”

An-Nasafi wrote in his “Madarik At-Tanzil”:

> ““**Our messengers take his soul”** they take his soul and they are the angel of death and his helpers”

Al-Alusi wrote in his “Ruh Al-Ma’ani”:

> “The meaning of messengers is the helpers of the angel of death according to what ibn Jarir and Abu Ash-Shaykh narrated from ibn ‘Abbas (rad), and they reported similarly from Qatadah that the angel of death has messengers twho

directly take the souls then they bring them to the angel of death."

So the explanation of all these scholars makes it clear that the angel of death is not Hazir Nazir, rather he has helpers who take the souls for him.

Thirteenth Daleel

The Bralwi make the same claim about the angels in the grave that ask the dead person, the Barailwis claim that they are Hazir Nazir as they are present in many graves at the same time

Answer: As-Suyuti quoted from Al-Qurtubi in his “Sharh Al-Sudur”:

> I say: it is possible that there are many angels entrusted with this task, like in the task of protection and others. Then I saw that Al-Halimi from our companions opted for this and said in his “Minhaj”: what is probable is that there are many groups of angels who question (the dead people), some of them are called Munkir and others Nakir, and two of these groups are send to the dead person in the same manner as there were two angels who recorded his actions in books”

Mulla Ali Qari wrote in his “Mirqat”:

> “It is written in “Al-Azhaar”: if it is said: how does these two angels speak to all the people tested and question them at the same time while they (dead people) are many in the horizons and corners (of the world) with great distances in the east and the west and what is the benefit of having two angels for each person? It has been said: they have helpers like the angel of death, and it has been said: all the earth is unveiled to their eyes like the angel of death and that one of them questions the Muslims and the other the disbelievers, and this last saying contains objections as it opposes the apparent meaning of the Ahadith.”

So one can see that the second saying has clearly been rejected leaving only the first option that these angels are different, and Allah knows best.

Fourteenth Daleel

يَـٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَـٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَـٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

“**O children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of paradise, stripping them of their raiments, to show them their private parts. Verily, he and his group see you from where you cannot see them. Verily, we made the Shayâtin (devils) Auliyâ' (protectors and helpers) for those who believe not**.” (Al-A’raf : 27)

Barailwis claim that this verse proves that Iblis is Hazir Nazir

Answer: this verse shows that Iblis and his followers see human beings and are invisible to them; this verse does not stipulate that Iblis sees them all human beings at the same time, rather different devils are sent to different people.

There is a clear Hadith in “Sahih Muslim” showing that Iblis sits on a throne on the sea and sends his followers and asks them what results they brought?

It is narrated in Sahih Muslim: Book 039 'Kitab Sifat Al-Qiyamah wa'l Janna wa'n-Nar', Number 6756]:

> "Iblis (Satan) places his throne upon water, then sends his groups. The closest to him are those who (tempt people to) commit the most grievous of sins (fitnah). One of them would approach him and say: I did such-and-such. Iblis would reply: You have done nothing. Another would approach and say: I did not leave him (a man) until I caused him to leave his wife and for them to be separated. Iblis would bring him close to his throne and would say: How good you are!”

So this Hadith makes it clear that Iblis does not know whatever is happening, rather his followers inform him of what they did.

This is the end of the second part, and it will be followed insha Allah by the third part related to Mukhtar Kull.

May Allah send Salah and Salam on the Prophet (saw), his family, companions and those who follow them.

All praises belong to Allah, Lord of the universe